NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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ANSWERS
TO
"213 *Questions* without *Answers*,"
By D. DeVinne,
WITH REJOINDERS,
By A. C. Thomas.

148. If "whoso offereth praise glorifieth God," Ps. 1, 23, can He be glorified by those who have no cause to praise him?

A. There never was a being who had not at one time cause to praise the Lord; even the lost in hell *had it once* and might have had it to all eternity.

Rej. It matters not what cause to praise God any being *once* had, or what cause he might *still* have had. The Question views that being, not as he *was*, and not as he *might* have been, but *as he is*. The inquiry is, has he *now* cause to praise his Maker? If he has *not*, it is plain that he cannot glorify God.

149. If any one be rendered eternally miserable, can he have cause to praise his maker?

A. No, not after he has become so, but then he might have avoided it. See on No. 147.

Rej. See on No. 147. Then it follows that as many as become eternally miserable cannot *glorify* God—for they will then feel no cause to *praise* him! The reflection that they might have avoided this doom, will furnish no cause for gratitude, and consequently there can be no praise.

150. Will God ever place some of His creatures in such a situation that they *cannot* praise Him?

A. No, but *they may* put themselves in such a situation. God never banishes a soul from himself until that soul by a long course of sin, has as fully disqualified himself from serving him, as one who puts out his own eyes is disqualified from seeing.

Rej. A man to be so situated as to find it impossible to praise God, must experience more pain than pleasure—and this would constitute existence any thing but a blessing. God, however, never gave power to man to constitute existence, on the whole, a curse. So the assertion of the respondent, that men may place themselves in such a situation that they *cannot* praise God, is altogether gratuitous. Equally unfounded is the assertion in the latter part of the Answer.—But admitting, for the sake of the argument, that a man may by sinning become as fully disqualified from serving God, as he who puts out his eyes is disqualified from seeing—what is the conclusion? Plainly that such an one's moral affections and feelings would be *totally destroyed*. In this case he could neither *suffer* nor *enjoy*! A man whose eyes are put out, cannot see—a man whose moral sense is destroyed, cannot feel. Why, then, contend for the endless punishment of such a person? You might with equal propriety inflict stripes on a stock or stone.

151. Do you believe that endless punishment would manifest the glory of God?

A. Yes, it will exhibit to an assembled world the glory of that Holiness which "cannot look upon iniquity." If God were not to punish sin, it would fairly imply that there was in him a want of holiness.

Rej. The question is not whether God will punish sin—for we all believe that he will—but whether he will *eternally* punish any of his creatures. According to the respondent's theory, the *holiness* of God will be shown in the infliction of *unmerciful punishment!* Would not the utter destruction of sin more strongly attest the holiness of God, than the endless agony of myriads of sinners?

There is something truly shocking in the supposition, that a holy being will manifest his holiness by allowing unholiness to be eternally perpetuated. Equally shocking is the diabolical idea, that the spirits of the just made perfect in love, will sincerely praise the Almighty for such an exhibition of his holy abhorrence of sin! Parents, Christians, discard the wicked thought!

152. Can you "*rejoice* in *hope* of the glory of God?"

A. If I am regenerated I can; but if not, there remaineth "A fearful looking for of judgment."

Rej. As the respondent cannot "rejoice in hope of" endless damnation, either he is not a regenerated man, or endless damnation cannot glorify God. It is just and proper that in every man whose faith is looking for the damnation of his neighbors there should be "a fearful looking for of judgment" for *himself!*

153. Would not the salvation of half of mankind glorify God more than the salvation of one-fourth?

154. Would not the salvation of nine-tenths of mankind glorify God more than the salvation of one-half?

A. We will allow that there is more glory in Salvation than in destruction: but God will be glorified in either case. You seem to state your question as if man had no agency and that God were the sole cause of destruction or salvation.

Rej. So far as the two Questions are concerned, it matters not who is the cause of damnation or salvation. I have noticed in the progress of these Answers and Rejoinders, that wherever a Question presses rather closely, the respondent mounts his favorite hobby of "free agency," and endeavors to make his escape.

In case endless damnation can glorify God, the following among many passages that might be quoted, are unintelligible to my mind. Moses said to the Lord, "Show me thy glory." The answer was given—"I will make all my *goodness* pass before thee," Exod. xxxiii, 18, 19. The *goodness* of God, then, is his glory. "The heavens declare thy glory," Ps. xix, 1. But I have yet to learn that they declare endless misery! Salvation must afford matter of praise—but damnation cannot. Nevertheless, if God will be glorified in either case, then we ought to find it written in Ps. l, 23, "Whoso eternally *blasphemeth* my name glorifieth me."—Why should not cursing be as acceptable to God as blessing, if he is glorified in either case? If the respondent be correct in his views, Paul should have said, "Being filled with the fruits of *unrighteousness* to the glory and praise of God." Phil. i, 2. Christians say much about seeking the glory of God. Why should they not feel easy about this matter, if God is glorified in damnation as well as in salvation? But enough of this. The idea is ridiculous and absurd.

155. Can we give "Glory to God IN THE HIGHEST," without believing in the salvation of all men?

A. Yes; but we could not give glory at all, if, on your supposition, God were to save the good and bad without any regard to their moral character; for this would imply that there was in him a *want* of those moral excellencies which can render character glorious or venerable.

Rej. Then it appears that the respondent must believe in endless damnation in order that he may be enabled sincerely to join in the angelic chorus, "Glory to God *in the highest:* on earth peace, good-will to men!" According to his representation, the new song of Moses and the Lamb would be deficient in harmony, were it not for the mingling therein of the shrieks and groans of the damned!! The nectar of eternal life must be rendered palatable by the tears of the victims of God's wrath!!

The respondent is informed, that the salvation in which Universalists believe is a salvation from sin, a deliverance of all men from the power and dominion of evil, the implantation of holy desires, and a transformation of the whole man into the image of Christ. We have no idea that God will save sinners in any other way. And we can, and do, give "Glory to God *in the highest*," because we believe that *all men* will be saved in this manner.

156. If "all have sinned and [thus] come short of the glory of God," Rom. iii, 23, would eternal sinning mend the matter?

A. No.

157, Shall "*every tongue* confess that Jesus Christ is Lord to the glory of God the Father?"

A. Yes, even the lost will confess that love and salvation which they slighted; and in this way, render the goodness of God glorious.

Rej. The Scripture passage quoted in the Question is Phil. ii, 2. Paul says not a word about *the lost.* Jesus was "appointed heir of all things," and he declared that he would "*lose nothing.*" Paul does not say that some "will confess that love and salvation which they slighted." He declares that "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father." He also testifies as follows: "No man can say that Jesus is the Lord but *by the Holy Ghost*," 1 Cor. xii, 3.

158. Is endless misery "good tidings of great joy which shall be to all people?"

A. No: not abstractly. See No. 2.

Rej. Then endless misery is no part of the Gospel.—Mark the emphatical language of the ambassador of the Almighty: "FEAR NOT: for behold I bring you *good tidings* of *great joy* which *shall be* to ALL PEOPLE.

159. Could man be endlessly miserable without being endlessly a sinner?

A. No: See on No. 147.

160. If sin exist eternally, can it be true that Christ was 'to *finish* the transgression, and to make an *end* of sins?" Daniel ix, 24.

A. Dear sir, do get out of the Babel of confusion. The *making an end of sin*, refers as you must know, to the typical sin-offering which Daniel said was to have an end when Christ the Anti-type was offered up; and not to any fancied extinction of sin by irresistible power to the destruction of man's moral liberty.

Rej. Dear sir, keep cool. I am not in Babel, but in the New-Jerusalem. My eye is directed to Jesus, and I hear a voice saying, "Behold the Lamb of God who *taketh away* the *sin of the world.*" "He is the propitiation for our sins and not for ours only, but for the sins of *the whole world.*" I can address myself to sinful humanity, and say, "I have seen and do testify that the Father sent the Son to be Savior of the world." In the one offering made on the cross, I behold the foundation of that economy of love which shall eventually "finish the transgression, make an end of sins, and bring in everlasting righteousness." This is no *fancied* extinction of the power of evil—it is the testimony of the Bible. I believe it will be accomplished, not to "the destruction of man's moral liberty," but in accordance with the will, purpose and promise of the Almighty. Daniel saw in prophetic vision the fulfillment of this glorious plan of grace,

and he speaks of the offering of the Messiah as the introductory scene of that kingdom which shall not be delivered up to the Father until the whole world of mankind is reconciled to God, 1 Cor. xv, 28.

161. As Jesus "gave himself a ransom for all men," can he ever "see of the travail of his soul and be satisfied," if endless misery be true?

A. Yes he will be satisfied having done all to save man which could be done consistently with his moral agency. What could I have done—that I have not done. Isaiah v, 4.

Rej. Suppose that the closing scene of time has arrived. Millions for whom Jesus gave himself a ransom are doomed to endless wo. He shows his wounded hands and feet, and his bleeding side. He looks on the victims of unending torment—he hears their agonizing cries—he speaks—"I now see of the travail of my soul—I am satisfied!"

Christian! thinkest thou that the blessed Jesus, the friend of sinners and the man of sorrows, could utter language like this in view of endless wo?

162. Do you *hope* that endless misery may prove true?

A. It is properly no object of hope, but of fear.

Rej. Then the respondent does not hope that endless misery may prove true. He simply possesses the fear that hath torment in relation thereto.

163. Is 'faith the substance [or foundation] of things hoped for?' Heb. xi, 1.

A. Yes, and *also the evidence of things not seen.*

164. If endless misery be not a thing *hoped for*, can it be a part of the christian *faith?*

A. Most certainly—for it is the evidence of things not seen. We have not seen, or experienced the awful penalties annexed to God's law, but the evidence of their existence is found in God's word, which we ought to believe.

Rej. If faith be equally the foundation of things hoped for *and* the evidence of things unseen, it must follow either that endless misery is not a part of the Christian faith, or the Christian is required to hope for it. God's word contains not a particle of evidence in proof of *unmerciful punishment.* "God is Love."

165. Is it *certain* that one soul will be eternally lost?

A. Yes, we know this now, for our Lord has said that the *Rich man died, and was buried, and in hell he lifted up his eyes being in torments.*—Luke xvi, 23.

166. Is it *certain* that one soul will be saved?

A. Yes, for Lazarus was carried to Abraham's bosom, and Enoch and Elijah were translated to heaven.

167. Is it *certain* that *all* will not be damned?

A. Yes.

168. Is it *certain* that *all* will not be saved?

A. Yes.

Rej. The respondent is guilty of palpable perversity in the preceding Answers. He knew at the time that he was attempting to evade the force of the questions. He was perfectly aware that plain, honest replies, would involve his creed in difficulties which no man could obviate. Hence he deemed it expedient to twist the tenor of the respective queries, in order to destroy their force. I should act hypocritically were I to assign a different origin to the evasions in review.

Let us look at the matter. On the ground that man's eternal destiny is suspended upon his own exertions, it is not *certain* that a single soul will be saved—it is not *certain* that one will be lost! Consequently, it is *not certain* that all will not be saved—it is *not certain* that all will not be damned!! Allow, if you please, that it is certain all will be saved if they use the proper means—still, if there be *no certainty* as to the adoption of the proper *means* there can be *no certainty* as to the *end.* Allow, on the other hand, that all will be damned if they do not adopt the prescribed measures—still the uncertainty as to whether those measure will be adopted, involves the end in as much uncertainty as we found the former case.

From these self-evident positions, we draw an appalling conclusion. Uncertainty is nothing but another name for chance—and chance is Atheism! I am satisfied that *the system of Arminianism is neither more nor less than Atheism in the disguise of Christianity!* It leaves every thing at loose ends, so to speak—suspends our most important our *eternal* interests on uncertainties—and virtually rests our endless weal or wo on the vagaries of a dark and gloomy system of Atheism.

In order to avoid this appalling conclusion—or rather to keep the Atheistical features of his creed out of view—the respondent evades the force of the Questions. And to present some appearance of plausibility he introduces the Rich Man and Lazarus. But this citation is not in point—for I deny that it has any reference to the immortal state—and even allowing that it *has* such reference, it must be considered, not as a *prospective* but a *retrospective* event.—The question is not, "Is it certain that one soul *has been* eternally lost?" but "Is it certain that one soul *will be* eternally lost?"—thus plainly referring to men now alive, or who may yet be born into the world. The respondent knew what the questions were leading to—and hence his fear to look them in the face.

169. Can that be *certain* which is not *decreed?*

A. Most certainly. There is no connexion whatever between certainty and necessity.—Nothing is more certain than that, I now write—but am I necessitated to do so? You see a man walking, nothing can be be more certain than that you see him. But does your seeing him, *make* him walk? The fact is, certainty is no quality of an action at all, it exists only in the mind of Him who foresees. You may ask how can the Lord foreknow or be certain of an event unless he has decreed that it shall take place? I answer, God forsees the voluntary actions of a free agent, therefore he knows it, that is he sees and knows it *as it is*, the unrestrained, unnecessitated action of such an agent. Now observe his foreknowledge of the event is in *consequences*, or, is *dependent* on his foresight of the future existence of the event. Many persons, in viewing the subject wholly reverse the order of things, and say, because God knows an event will take place, therefore he must have decreed it or it *must* take place. Now this is absurd, for in the *order* of things his knowledge must be after the existence of the thing or event. Thus the chairs around us, in the room, do not exist in consequence of our seeing them, but our seeing them is in consequence of their existence.

To the preceeding arguments which I think most conclusively establish the point, I will furnish a Scriptural one, sketched by the inimitable hand of the Rev. Mr. Fletcher, "So sure as the Bible is true, God's foreknowledge, so far from being connected with 'Invincible necessity,' may exist, not only with respect to an event which is not necessary, but also with respect to an event which is so contingent, that it never comes to pass: take a proof of it.

We read, 1 Sam. xxiii, 10—12 that David, while he was in the city of Keilah, heard that Saul designed to come and surprise him there. Then said David, O Lord God of Israel, &c. *will Saul come down as thy servant has heard? And the Lord said he will come down, then said David, will the men of Keilah deliver me into the hand of Saul? And the Lord said they will deliver thee up.* When David had received this double information, he went out of Keilah, and when Saul heard it, he did not come to Keilah, neither, did the men of Keilah deliver him to Saul. From this remarkable occurrence we learn: 1. That future contingent events are clearly seen of God: 2. That this foresight of God has not the least influence on such events: 3. That God can foretell such events as contingent: and, 4. That neither Scripture, prophesy nor divine foreknowledge, has the least connexion with the scheme of absolute, invincible necessity; since God foreknew, that if David staid in Keilah, Saul would come down, and the men of Keilah would deliver David into his hands. But so far was this clear foreknowledge and peremptory prophesy of God, from drawing invincible necessity after them, that Saul did not come to Keilah; neither did the men of Keilah deliver David into his hands. I flatter myself, that if the reader attend to these arguments, he will see that the doctrine of an absolute connexion between the certain foreknowledge of events and their invincible necessity, is contradicted by experience, reason and Scripture."

Rej. The Question before us must be considered in connection with those that precede it. If it be *certain* prospectively, that one soul will be eternally lost, it must be *certain* that that soul will not use the requisite means to secure salvation. *That* certainty is consequent of *this.* Now if it be *certain* that any soul of man will *not* use the proper means, to what but a decree of God must that certainty be attributed? If it be said it is *not* certain that the proper means will not be used, then the Atheistical conclusion mentioned in a preceding Rejoinder must be admitted.

But the respondent insists that "there is no connexion whatever between certainty and necessity." Grant that there is not—still the foregoing conclusion stands firm. He illustrates thus: "Nothing is more certain than that I now write." True—but is it certain you will write to-morrow? This is the point on which the matter turns. If it be certain that you will be physically able to write tomorrow, and if it be equally certain that you will have sufficient *motive* to write—then it is certain you *will* write as aforesaid—but not otherwise.

It appears to me that the respondent's reasoning about the knowledge of God, brings Deity down to a level with man. When an event happens, I know it as perfectly as God knows it. But the proper Scriptural and Philosophical difference is, ten thousand ages ago he knew what would happen to-morrow—but I cannot know it till to-morrow arrives.

I grant that God's knowledge concerning the occurrence of an event, does not produce that event—but that event is no less certain as to its occurrence than if it did. If God knows that I shall die next week, I certainly *will* die next—and nothing I can do would reverse the matter. If he knows I shall be damned, damned I unquestionably must be, all exertion to the contrary notwithstanding. If you say, God knows that a certain man will be lost if he does not repent, I answer, then God knows no more than *you* pretend to know. The question would also come up, does God know that the man *will not* repent? If you say *he does not*, then it follows that he is as ignorant as you. If you say, *he does* know, then the certainty of that man's doom cannot be denied. The case noticed by Fletcher does not clear you of the difficulty. When God told David that Saul would come down, *he knew* that Saul would *not* come down. This cannot be denied. How, then, shall we vindicate the Divine character? I answer, by affirming that God simply intended to say, "It is *Saul's purpose* to come down—but if thou withdrawest from this place, Saul's motive to come down will no longer exist, and then of course he *will not* come down." Every common sense reader will at once perceive that this is the sum and substance of the matter. A contrary view of the subject, would be, in effect, to charge the Deity either with ignorance or falsehood.

A word more in relation to certainty. I do not suppose the existence of any thing like chance in the Divine economy. God created all things in wisdom. His kingdom ruleth over all, from the rolling of a world or the revolutions of a system of worlds, to the falling of a sparrow or the track of the earth-worm in the dust. He who causes the wild tempest to arise by the breath of his mouth, "tempers the wind to the shorn lamb." The same hand that guides the erratic comet in its blazing course, forms the apple on the tree. In a word, he who created all things by word of his power, guides governs, overrules, ordains. He fixes the bounds of things that they may not pass his commandment, and says even to the billows of the ocean, "thus far but no farther."

But I do not suppose that man is treated otherwise than as a moral agent. He is a being made to be operated upon and governed by the power of motive. As a moral agent, too, he will be saved. This salvation is not suspended upon contingencies. It is a fixed and determinate purpose of the Almighty to reconcile all things to himself; and through whatever changes of untried being mankind will be called to pass, the dispensation of the fullness of times will come, and universal humanity, delivered from the bondage of corruption, will walk forth in the beauty of holiness, re-

seemed, disenthralled, emancipated, by the renovating energies, the regenerating spirit of the living God. Amen, alleluia, for the Lord God Omnipotent reigneth.

PERIODICAL LOCUST.

The following extract from an "Address delivered before the Delaware Academy of Natural Science, by William Gibbons, M. D." some years ago, together with the subjoined remarks, by the editor of the "Advocate of Science," will be interesting and profitable to our readers. In view of the instinctive sagacity of the Locust, who can be found so hardy as to deny the being of a God? Who can refuse to unite in the language of the Psalmist, "Great and manifold are thy works, O Lord; in wisdom has thou made them all." A. C. T.

The history of the *Cicada Septemdecim*, or periodical locust, as far as it is known to us, presents some extraordinary facts which seem to exhibit the combined operation of the gifts both of reflection and instinct.

The chrysales of this insect, enter the ground in the latter end of summer, not half the size of a grain of flax seed. We see them no more for the long period of seventeen years, when they make their appearance again, without having undergone any other change than an increase of size; having during all this time worn the same dress and preserved the same form. From the fact of their exit at the places where they first entered the earth, it may be inferred that their descent and ascent thro' the ground are perpendicular. The depth to which they go is uncertain; they have been dug up near the bottom of deep wells, and have not unfrequently appeared in their ascent, in the cellars of houses, erected where trees had previously stood. At their last periodical return in 1817, I first observed them coming up about the middle of the 5th month(May.) On the 25th of the same month they made their appearance in great numbers after a warm rain. The particular moment of their ascent depends much on the state of the weather, and in this they manifest a surprising instinctive knowledge, on which their preservation or destruction turns; for to rid themselves successfully of their shell requires a great effort;—if it be cold they become chilled, and are thus deprived of the necessary powers for its accomplishment—if it be dry their shells become speedily hardened, and resist their utmost strength; in either case the result is fatal. They seem to foresee all this, and therefore, when they arrive at the surface, if the weather be found unfavorable, they build a kind of roof over their holes, and thus protected they remain in them, until a warm and moist air prevails, when they break through and suddenly show themselves in great numbers.

The whole term of their aerial existence lasts but about one month, during which time they provide for a continuance of the species, and then disappear. I first discovered the females stinging the trees to deposit their eggs, about the 8th of the 6th month. In their choice of the small tender branches of the trees there are other reasons than their being easily penetrated, for the eggs lie in the wound several weeks before they are hatched, and if the branches should survive the operation, would be effectually imprisoned by the closing of the incision, which I observed to take place in some very thrifty young peach trees in my orchard. Hence, these sagacious insects are directed in their choice, so as to avoid, generally, such a fatal result, and they are careful to inflict such a wound as kills the twig, and thus the forest and other trees are seen, in the locust years, with the extremities of their branches withered and dead. These being broken off by the wind carry the young progeny with them to the earth, which they speedily penetrate and commence their long subterraneous journey.

These insects, both in their ascent and descent, travel alone; every individual is thus insulated from all the rest of his tribe; and it is not the least surprising part of the history of this extraordiuary animal, that the whole family although thus acting and moving, each one solitarily and without concert, should be able to come together again after an interval of 17 years, and arrive at the same place, almost in the same moment of time!"

The locust is not known to eat any food during its existence in the winged form. The injury it commits consists only in stinging the small fresh-grown twigs of trees, for the purpose of depositing its eggs in the fissure. This fissure is an inch or more in length, and looks as if made with a dull knife, by running it longitudinally along the branch.

The locusts are greedily devoured by turkeys, hogs, and some other brute animals. In some parts of the world they are cooked and eaten by the human animal. It is said by one traveller, that he met with a tribe of negroes in Africa who eat them raw, spreading them over their bread like butter.

In order to protect the trees from the depredations of the locust, the only effectual means is to watch them, and to drive off or destroy the insects before they have time to puncture the branches. The operation of puncturing is a slow one, so that if a tree be visited by some person every quarter or half hour, it will be sufficiently protected. The proprietors of nurseries should attend to this advice. We remember to have been one of several small boys who performed the task of thus guarding a nursery in 1817. Each of us was armed with a narrow strip of shingle, with which we quietly marched through the nursery several times a day, and knocked down the insects, which could be very easily observed perched on the boughs. We collected them as we proceeded, in proper vessels, and gave them to the pigs, who seemed very well pleased to live in locust year. They are easily caught being not very shy, and incapable of flying very far at a time. In the course of one or two hours, one of us was able to capture as many hundreds; and several hours generally elapsed before they collected again in any considerable number on the trees.

It is only in the warm part of the day that they are engaged in depositing their eggs—say from nine to four or five o'clock in the afternoon.

ANOTHER LABORER--in the field.

We have just had an interview with Br. *Daniel Tuttle*, late resident of this city, but now residing in Farmington, Conn. He was on his way home from a business tour South. Br. Tuttle some time since received the fellowship of the Connecticut Convention as a preacher of the everlasting Gospel, and has since occasionally delivered his message; but for the most part of the time has been too deeply engaged in business to devote much attention to the ministry. In our recent interview, however, with him, we learned with pleasure that he has determined to give up his attention wholly to the subject.—This is right, and only let him persevere, and he cannot fail to witness the reward of his labor. So far as we have heard, he has been very acceptable as a preacher, and surely his services are needed enough, and those of every other person properly disposed. Br. T. we believe, is a man of the most unexceptionable character, and we most cheerfully commend him to the kindness and attention of those in the faith of the final restitution, wherever he may chance to journey. Brethren, let him not "stand idle." It would suit him better to itinerate for the present. His residence is in Farmington, Conn., where communications should be addressed.

P.

Universalist and Ladies Repository.

We have failed for two or three weeks past, thro' hurry and forgetfulness, to notice the appearance of the first No. of the third vol. of the above work, which was issued on the 7th inst. It is the only No. we have yet received. It is now published semi-monthly, on a super-royal sheet, quarto form, and the whole appearance is very neat and prepossessing. It ought—it must, it appears to us, be abundantly sustained. P.

SOUTHERN EVANGELIST.

We have seen the receipt of the first No. of this paper (by Br. Andrews,) announced in several different papers. Our brethren are more fortunate than ourselves, as we have not yet had the pleasure of receiving it. Will Br. A. mail another copy? We feel no little interest to hear and see what he is about.

UNIVERSALISM AT THE SOUTH.

A letter from a highly respected friend at Green-Hill, Ga. assures us that the good cause is rapidly progressing in that section, considering the means they have employed there for its furtherance. It will be remembered that Br. Andrews, now of Montgomery Ala. took this place in his tour South. Our friend says they much need a talented preacher there. We doubt it not, and wish that some active brother would take up his residence with them. The cause has mostly been advanced thus far through the instrumentality of periodicals and books, under many attendant disadvantages. Our correspondent, however, observes:

"But notwithstanding all this, I much rejoice at the progress it has made. We are assured of its advance, in the incessant assaults it receives from the pulpits of all the popular sects. An old Methodist preacher, in Fortville, on the first of this month, (June,) made a furious attack upon it, pronouncing it *Devilism*, and said none but *knaves* and *fools* pretended to believe it, &c. &c. The truth is, they see that they have lost much of the influence they once possessed over the human mind, and it grieves them sadly."

In this last consideration without doubt lies the secret of the increased virulence of opposition to our sentiments.—For a long time it was a favorite observation that our doctrine was too *weak* and *foolish* to command a serious thought; and the spiritual teachers in Partialism have so long lulled themselves and the people of their charge to rest, by this delusive saying, that they have been wholly unconscious of the rapid progress of intellectual freedom, until they have awoke, as it were, on the very verge of an awful precipice, as regards their prosperity in their distinctive religious character. Hence they rage, and rave, and rail at us. But we need not fear. Every ungenerous thrust, every unjust accusation of this kind, especially originating in anger and rage, as they too frequently do, only tends to crumble away and remove their own sandy foundation, and accelerate their downfall.

Let our friend there, and his associates, and let us all, take courage, even from these very assaults of opposers, for "whom He will destroy, he first makes mad." We have great cause for gratitude; let us manifest it by a renewed zeal in the work of mental freedom.

Our correspondent will have received ere this the explanation he desired, which was forwarded before his letter arrived. We will forward the things with much pleasure if he will only point out definitely the course. P.

NEW-YORK STATE CONVENTION.

The subject to which the article on our 5th page from Br. Le Fevre has reference, is highly important to both *preacher* and *people*. From the proceedings of the Convention it would seem that the recommendation is only intended for societies. We have understood that the original motion had a different, or more extended object in view. That it not only took in Societies already formed, but urged the formation of new ones as far as practicable, and even in places where they have only occasional preaching, and do not find it convenient to organize immediately, it was intended to urge upon the friends some systematic measures for raising the necessary funds, *in advance*, that they might be prepared to reasonably compensate preachers whenever they did make those "occasional" visits. We are inclined to the opinion that this last particulur is the most important of all. The advantage to our friends in every such place, of knowing their resources for remunerating the preacher before he is invited, must be apparent to every one. We have not, however, time or room to remark at length upon the subject now, but cheerfully present Br. Le Fevre's observations thereon. We may allude to it again next week if opportunity offers. P.

Br. J. Myers' communication is thankfully received.

Religious Notices.

Br. Sawyer will preach in North Salem, morning, afternoon and evening on the last Sunday of the present month, (to morrow) on exchange with Br. Hillyer, who will supply his desk.

He will also preach at Sing Sing on Monday evening following, June 30th, at such place and hour as the friends may appoint.

Br. S. C. Bulkley will preach to-morrow, Sunday at New Canaan, Ct. and at Huntington, L. I. the 1st Sunday in July.

Br. C. F. LeFevre will preach in Monticello, Sul. Co. on Tuesday evening July 1st, and the two or three evenings succeeding, in such places in the vicinity as the friends may appoint.

Br. Hillyer will preach in Annsville the first Sunday in July in the morning, at Croton Landing in the afternoon at 3 o'clock, and at Sing Sing in the evening.

Br. M'Laurin will preach in Centreville, N. Y. Sunday, June 29th—and in Monroe, Sunday, July 6th. The friends in these places will please make arrangements as to time and place. Geo. Rogers.

Original.

LIBERALITY.

There is not a word in the whole vocabulary of the English language that has been more grossly perverted from its proper signification than the one which heads this article. There are men in society who have so far mistaken the real import of this word as to apply it to *all* who are engaged in the work of *opposing* the popular religionists and popular theology of the day. This is a great mistake; and Universalists especially, should know it; and be very careful to distinguish themselves from those would-be Liberalists, whose boasted liberality is all *opposition* to orthodoxy. They should know that there exists no kind of affinity between themselves and any such Liberalists, falsely so called.

Opposing others is not what constitutes a man liberal: for this, in the abstract, is downright illiberality. Allowing others to enjoy and express their own opinions without molestation, so long as they do not infringe upon the rights of others, is worthy the appellative liberality. But mere opposition, which is carried on for the sake of opposition; or merely for the sake of injuring or lessening the influence of others, is as widely different from all that deserves to be called liberality as darkness is from light!

I freely admit that genuine liberality will not prevent a man from opposing, by honorable and justifiable means, whatever he believes to be false and detrimental to human happiness. But there is a vast difference between *a spirit of opposition*, and a desire to promote righteousness, happiness, "peace on earth and good will toward men."

Real liberality seeks the good of others, and prompts the endeavour to *build up* the cause of truth, as well as to *pull down* that of error. *It is not all opposition.*

It sometimes happens that we hear of a *very liberal man*, and when we come to find him out, Lo! his boasted liberality consists in an abuse of good principles—in a mere contempt of, and opposition to the Christian Religion! And yet, strange to tell, some men of this character have had the audacity to call themselves Universalists, and to endeavour to identify Universalism with their Infidelity. We have more to fear from this class of opposers than from the combined forces of all other adversaries. That man who will strive to identify Universalism with his own Infidelity, *is our enemy;* and he should be treated as such. No strictly honest man will call himself a Universalist unless he is one.

I would not be understood as intimating that all unbelievers are illiberal. Far from it. Liberality does not necessarily adhere either to belief or to unbelief. It consists in a willingness to grant to others the same privileges which we claim for ourselves.

The injunction, "Let every one be fully persuaded in his own mind," clearly implies the right of private judgment—allows every one to enjoy his own opinions—suffers all to act *conscientiously* in the discharge of their duty towards God—and is full of genuine liberality.—Jesus inculcated the very same thing when he said, "Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets." This *is liberality*, be it practised by whom it may.

Do not misunderstand me, kind reader. I am not charging any particular class of people with illiberality. What I have said is merely intended to guard against the erroneous notion that a mere opposition to what is called Orthodoxy, is liberality. A man may oppose Orthodoxy with all his might, and still be a stiff, bigoted, intolerant, sectarian *illiberalist.*

There is too much illiberality amongst all classes of Christians; and it is our duty to endeavour to cultivate the spirit of brotherly love—to exercise charity towards all men—and to treat one another as brethren of the same great family.

A. Moore.

Reading, Pa.

Original.

BRIEF DIALOGUES---No. 6.

P. Mr. Universalist, are you not in the practice of discoursing and writing pretty freely against other denominations?

U. No, sir; I never discourse or write *against* any denomination; but, on the contrary, I am saying and doing all I can in their *favor.*

P. You talk strangely! If you do not oppose other denominations, I know not who does.

U. Well, sir, I do nothing against other sects, but, I seek, and pursue their highest interest. That I am seriously and solemnly opposed to their false and pernicious errors I allow; and I can assure you that I am equally opposed to all their evil practices; and I am determined to do all I can to expose and refute their false theories, and all I can to correct their evil deeds. And I really think this is far from doing or saying any thing against them, i. e. those who hold and do these things.

Now you do not think the physician is opposed to the patient when he exerts his power and employs his skill to destroy the distemper, his patient suffers, do you? Nor do you suppose that his kind instructions and earnest remonstrances, in relation to the diet and exercise of the subject of his care, are designed to injure him, do you?

P. No, certainly not. But then why not let them alone—why not preach your own sentiments, and say nothing against the doctrines of others?

U. The reason is obvious; compassion for those who believe the frightful doctrine of endless misery forbids me to leave its advocates unattacked, or to refrain from pointing out its inconsistency and falsity. Besides it is our duty to follow the Apostolic example, and wrestle *against* principalities and powers, *against* spiritual wickedness in high places, Eph. v, 12. But I know who do preach and write against other denominations.

P. Who, pray? If you excuse yourself, I I think the same argument will clear others from the charge.

U. No, by no means; because in opposing the errors of popular creeds, I have no occasion to misrepresent them as they are sufficiently ridiculous without exaggeration; nor is it necessary for us to denounce endless condemnation upon our opposers, in order to maintain our system, for we teach they, together with all our race, will be eventually blessed. But Partialists, in opposing our views, not only misrepresent our doctrine, stigmatize the believers of it as infidels and enemies of God, but also denounce endless damnation upon our heads—this is something really *against us.* Again, the Romish Partialists denounce the flames of hell against the Protestant Partialists, and they return like for like, and thus keep up the interchange of these theological courtesies!

P. I must confess, that is the case sometimes.

S. W. F.

Philadelphia.

ULTIMATE TRIUMPH OF THE GOSPEL.

The earth shall be full of the knowledge of the Lord, as the waters cover the sea.

The Holy Spirit has chosen bold and astonishing figures of speech to describe the triumphs of christianity. Immortality and life have not been revealed to man in sluggish modes of expression, that would roll around the beautiful idea as some lazy and slow creeping stream, would environ in its lazy folds a fresh green Island of lovely shrubbery: No! the proud and living tropes are unwearied mountings up of some silver fountain—the cool refreshing waters of life, or the broad sea. What loftier image can be reflected from the vast kingdom of nature than that which the inspired prophet has chosen.

Only think of the pure and fathomless sea, rolling over mountain and vale, over the black fens and ragged rocks of the unsightly earth, hiding the graves of man and washing white the crimson fields of battle—all brilliant and lustered by a calm luminary riding above a rolling sphere of crystal waters! What a comparison!

Is the *love of God to man*, then, so poured out like a flood that it shall flow like the glorious element all around the baptized earth? will it sweep over the dark and tragic scenes of violence, wrong, despair, and death, and make the rolling globe one wave of circumfluent beauty? Yes, I am emboldened by this passage which I find in the word of God, to predict a time when the sublime and beautiful spirit of christianity shall descend in a flood of sheeted waters and roll like an unspent fountain to overtake its head waters again in their full and flowing circles. Yes, as the seas are full of the element given them at creation, *so shall the world be full of knowledge, of light, of love, of praise, of purity, and of blessedness.* The fabled golden age placed far back in past times by heathen poets, becomes reality, when placed forward by faith to its true position. Blessed be God, that we have such substantial and never failing records to sustain our hopes of the *final triumphs of christianity.*

THE LOVE OF GOD.

"The love of God flows freely and spontaneously. The mother needs no argument to persuade her to love her child—the fountain needs no argument to induce it to send forth its waters—the sun needs no argument to win him over to shed forth his precious light; so the love of God is not constrained but flows from his very nature; God is love; therefore he must love."

We find the above beautiful extract in the Western Methodist. We rejoice to see it there. It is one among many proofs, of the increasing prevalence of just ideas of our Father in Heaven. Compare the sentiment here expressed with that set forth in some of Dr. Watts' most popular Hymns. Compare it with the recorded confessions of faith of almost every church in Christendom. Compare it with the style of preaching, of which we have an everlasting monument in the writings of Edwards. We perceive a great change. We were taught of old, that the love of God "needed an argument." We were made to believe that it must be "constrained" by the atoning blood of Christ. But the human mind moves on. The man puts away childish things. The present age is sick of the theology of the past age. It yearns for something purer, more tender, more consistent with the justice and love of God. The time is hastening on when the sacrifice of Christ, his life and his death, will be regarded as the highest pledge of God's love, the visible proof of his favor, and the heart of man will stand aghast at the idea, that it was to purchase the love of God, which is free as the Light and boundless as the Universe.

Christian Register.

Bion, a renowned philosopher of antiquity, has a maxim attributed to him by Plutarch, which would do honour to the greatest philosophers. He told his disciples that 'when they should have acquired constancy enough to bear those who injured them with the same tranquillity, as they did those who treated them civilly, they might believe they had made some progress in virtue.'

MESSENGER & UNIVERSALIST.

SATURDAY, JUNE 28, 1834.

☞ The "*Young Men's Universalist Institute*" meet every Thursday evening at 8 o'clock, in a hall situated at the N. E. corner of the first alley in 8th street, below Walnut, Philadelphia. Entrance from the alley.

Br. S. J. Hillyer, of North Salem, will preach in the Greenwich Church to morrow morning, and in the Orchard-street Church, afternoon and evening, on exchange with Br. Sawyer.

A CONTRAST.

PARTIALISM. "I sink under the weight of this subject; and I declare, when I see my friends, my relations, the people of my charge, this whole congregation; when I think that I, that you, that we are all threatened with these torments; when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only probable, or presumptive, of my future misery, yet I find in the thought a mortal poison, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter. I cease to wonder that a fear of hell has made some melancholy, and others mad; that it has inclined some to expose themselves to a living martyrdom by fleeing from all commerce with the rest of mankind, and others to suffer the most violent and terrible torments."—*Saurin.*

UNIVERSALISM. I rejoice under the influence of this subject; and I declare when I see my friends, my relations, the people of my charge, this whole congregation; when I think that I, that you, that we are all destined to immortal bliss; when I behold in the ample Book of Nature, in all the ways of Divine Providence, in the blessed Volume of Revelation, innumerable and indubitable evidences of the Salvation of all mankind, I find in the thought a cheering and invigorating influence, which diffuses itself into every period of my life, rendering meditation sweet, society exhilarating, incumbent duty a privilege, labor delightful, and existence itself an incalculable blessing. I deem it no marvel, that the hope of eventual universal blessedness in Christ has made many philanthropists, and many rational enthusiasts in the cause of Zion; that it has enabled them to labor and suffer reproach, while they rejoiced with joy unspeakable and full of glory in the prospective salvation of the Lord. A. C. T.

GERMAN THEOLOGY.

The reader has doubtless been certified, from various sources, that the German Christians almost universally discard the doctrine of endless misery. The strong sensation which was produced but a few years since, in this country, on the appearance of "Dwight's Travels in Germany," must be well remembered by many—a sensation of joy with all liberal Christians that this relic (endless misery) of heathenism was so decidedly rejected—that a whole people as it were, had arisen in their strength against it; and an (apparent) deep sensation of fear and apprehension among all Limitarians, of the influence upon popular views in this country, from a promulgation of such information.

The ban of proscription, we believe, was at once placed upon the work by the rigidly orthodox, but such was the character and connexion of Mr. Dwight, and the consequent influence of his name through community, that they were very soon content to let it take its course, so far as open opposition was concerned. Mr. Dwight, himself a Limitarian, could not be supposed to err in favor of Universalism. Hence the danger, no doubt, in their estimation, of the influence of his testimony before the American public, in weakening a belief in the fundamental pillar of the Limitarian creed. But as we have just remarked, the reputation of Mr. D. proved a sufficient passport to the confidence of community generally, and his book has consequently been eagerly sought for, extensively read, and relied upon as good authority. About the only alternative left those opposed to its details, has been to excite general distrust in German Theology, by cautious inuendoes that its general tendency was to infidelity, &c. &c.

Our attention has been directed to this subject more particularly at this time, from noticing some remarks of Prof. Sears, in a series of letters to the Baptist Register, in reference to Prof. Tholuck, of Germany. An extract from one of these letters follows. We are induced to make it mainly for the purpose of adding to the testimony of Mr. Dwight, that of the respectable correspondent of the Baptist Register, going to show most conclusively that the doctrine of endless misery is almost universally rejected by the respectable German Divines. Indeed this fact is now generally undisputed, we believe; but still it is well to record these concessions as they come up, for future reference if nothing farther.

The writer gives a vivid sketch of the character and acquirements of the German Professor, bearing unequivocal testimony to his zeal and piety, and proceeds as follows:

In his letters on christian ethics, he assails with gigantic strength the strong holds of rationalism — He enters with a philosophic spirit into an examination of the nature of man, and exposes with masterly skill the superficial views of this monstrous system. There is no branch of philosophy in which he has so much strength as here. While on the one hand he is prostrating the bulwarks of error, and on the other bringing to light the consistency, fair proportions and majesty of truth, the very aspect of the lecture room shows that his spirit comes with an impetus, like that of the wind which sweeps the harvest field. It is a common saying, "If a student does not wish to become a *piatest*, he must keep away from Tholuck's lectures." The impression left upon my own mind is, that those who attend these lectures *cannot* go out into the world rationalists. A clear and powerful exhibition of truth, with a *demonstration* of the absurdity of error, must make a deeper impression upon the young men of ingenuous minds, than the jests of a rationalist, which with borrowed light flash but for a moment. They may indeed *love* the truth, but they must feel that it *is* truth, and have some apprehension that it will in the end prevail. The impressions made in the lecture room are followed up in private in an extraordinary manner. The uncommon pressure of his public labours leaves him no leisure time. But when he walks, which he does twice a day, and an hour and a half at each time, he invites three or four students of similar religious character to accompany him. With these he converses in a manner best adapted to win them to a religious life. With the serious he comes directly to the point. With others he spreads his net wider, and through the medium of literary, philosophical, or theological discussion, conducted with vivacity and the utmost affection, he steals upon their hearts and holds them his captives. Another company are for the same purpose invited to his dinner table, and thus daily, he spends several hours, as a friend, patron and pastor to the more hopeful among his pupils. If they are indigent, he remits their tuition, and if he publishes a sermon or pamphlet, the profit goes to them. His extensive and choice library is always at their service. The result of such a course of action, which flows as much from his generous nature as from his pious principles, is the personal attachment of all who come within the reach of his influence. No German professor produces such an effect upon the character of his students as Tholuck does. Of the theological students, scarcely one is to be found who comes to the university with personal piety.— Of the five hundred who are now studying theology here, perhaps there are sixty serious young men, and about thirty hopefully pious; and these are the fruits of Tholuck's labors. Two of these said to him a few days ago, that they never read the gospel of John till they heard theological lectures upon it!

But the most painful disclosures remain yet to be made. Though as a theologian Dr. Tholuck is on the side of orthodoxy, it must be remembered that it is the orthodoxy of Germany. I feel the more called upon to state frankly what I know to be the truth, from the fact that the works of several German critics, of whom he is among the safest, have now became so popular in England and America as to demand a translation. This distinguished and excellent man, in common with the great majority of the evangelical divines of Germany, though he professes to have serious doubts, and is cautious in avowing the sentiment, believes that all men and fallen spirits will finally be saved. The current hypothesis is, that in the middle state, intervening between death and the resurrection, the righteous will gradually attain to perfection, & that to all the wicked, whether men or angels, the gospel will be preached, and that they will all ultimately accept it and be restored.

Prof. Sears closes with one of those specious remarks to which we have referred, which seems designed to have a neutralizing effect on the concessions which the character and standing of Prof. Tholuck compelled him to make.— Says he,

I cannot avoid the impression that an experiment is going on in Germany, which, like that of France at the close of the last century, is to stand out as one of the great beacons of history, to give warning to all coming generations.

The editor of the paper, also, from which we copy, (a Limitarian paper of this city,) admires the "accuracy of description" and "the beautiful painting of mental qualities" exhibited by Prof. Sears, but *hopes* he "will be no less discriminating between the *learning* and the *theology* of Germany."

One expression we have noticed as somewhat peculiar.— After paying the highest possible compliment to the learning and piety of the German Divine, the writer observes, "But the most *painful* disclosures remain yet to be made." And this *painful* disclosure, it immediately appears, is the acknowledgement that Dr. Tholuck *believes that all men will be saved!* This, surely, must be a strange subject of *painful* reflection, and regret, to the good man. And we can hardly regard it as a just exhibition of the writer's own feelings, but rather as an evidence of the arbitrary influence which human creeds exert even over the modes of expression among men.

If Professor Sears would be *pained* at such a glorious consummation as the final restoration of all men to holiness and happiness, he must be worse than a brute. But it is not so. He "knows not what manner of" *speech* he is guilty of. There never was the heart, yet, however depraved it might be, that would not under its better feelings joy and rejoice exceedingly in such a result. And the favorite objection that a *belief* in it leads to all manner of evil, is fully refuted in the very fact that men only *approve* of, and *hope* for it, under this better state of feeling, or in their more sober and reflecting moments.

The man violently exercised by anger will be slow to advocate the final well being of *all* men—he will rather seize, with the desparation of a mad-man, upon the idea of an eternal hell, in which to thrust the object of his passion; and make up, for present revenge, what he is unable to inflict upon him now, in savage anticipations of the excruciating tortures which he hopes by some means will be his lot in futurity. Thus, to exult in the doctrine of endless misery, a man must be in manifest violation of his duty to God and man; and to be able to rejoice in the final reconciliation, he must be as manifestly in the path of duty, to both.

But we close by observing that it must be highly gratifying to the liberal christian that men of such character and attainments as Dr. Tholuck, even from the testimony of his opposers, are fast laying aside, or rising above, the monstrous idea of ceaseless and unimaginable torture to a portion of mankind. We are confident that they, with us, will heartily pray that such a reformation may go on unimpeded until it pervades all christendom, and christianity is redeemed from the stain which has too long rested on it.

P.

NEW-YORK STATE CONVENTION.

I find by a reference to the minutes of the proceedings of the New-York State Convention, that a resolution was offered, the object of which, was, to recommend the adoption of efficient measures for the spread of the Gospel, by the collection of funds for that purpose. The following is the form in which the preamble and resolution appear:—

Whereas, It is deemed important that every society of our order in this state should be supplied with the preached word, and that the good tidings of a world's salvation should be carried, as far as practicable, to those waste places where no regular societies are formed—Therefore,

Resolved, That this convention suggest to the several Associations within its bounds, the propriety of recommending to the various societies within their limits, the adoption of some efficient measures for the spread of the Gospel by the collection of a fund by quarterly contribution, to be placed in the hands of a committee chosen in each society, and expended for the support of the preached word, as the society may direct.

I presume the above resolution was intended to meet a difficulty of no uncommon occurrence —that of defraying the *expenses* of ministers

who might be invited to officiate in places where there is no stated preaching. If the resolution in question should be adequate to produce this result, it will be one of considerable importance. It is well known that the demands for preaching are loud and frequent, and it is no less well known that in a great proportion of cases, the minister is rather a loser than a gainer by his labors. In many instances where the best disposition exists to compensate him for his labors, the ability is lacking, and this disability may arise from circumstances over which the people have no control. For example, a minister receives a pressing invitation to go and preach for three or four successive evenings, sixty miles from his place of residence. He accepts the invitation, and with much inconvenience and some expense arrives at the place of destination. In nine cases out of ten there has been no previous provision made for remunerating him for his services, and he will be entirely dependant on the collections which may be made. If the weather should prove unfavourable or a due notice should not have been given, he will be a serious loser by his compliance with their request, unless one or two individuals are sufficiently generous to take the whole burthen on themselves. This is certainly an evil that ought to be remedied, and perhaps there could be no better way, than by those who are friendly to our cause, forming societies, and obtaining quarterly contributions which should be placed in the hands of some responsible persons, and expended as they might direct.

There is no more general complaint than the want of some minister to go into the waste places and administer in word and doctrine, and yet there seems a manifest unwillingness on the part of those who are loudest in these complaints, to obviate the difficulty. It is unreasonable to expect a preacher, the extent of whose income is scarcely sufficient to maintain him, with the most rigid economy, to pass several days in the week in labors among a people remote from his residence, and not only obtain no compensation, but suffer a pecuniary loss by his labor of love; and it is equally unreasonable that two or three individuals, who in good faith of a general exhibition of generosity, have sent the invitation, should be saddled with the whole expense.—Now the adoption of the resolution of the convention, would remove the difficulty, and were it generally acted upon, and societies formed, the doctrine would rapidly spread where it is now scarcely known.

As it appears from the resolution that it is left with *Associations* to recommend to the societies within their limits, the adoption of such measures as they may deem expedient and efficient for the spread of our doctrine, it is unnecessary to prolong this article by any suggestions of my own. The resolution is open for comment, and ought to be freely discussed before the next Hudson River Association, where no doubt it will become the subject of deliberation.

C. F. L. F.

☞ *For some brief remarks see 3d page.*

"IF THERE IS A HELL."—What then?

Rev. Mr. Cushman—I would submit the following facts to your readers, indulging the hope that they may be instrumental in the hand of the Holy Spirit, in discovering to some prudent persons, the danger arising from faith in Universal Salvation. It was related a few days since, by a faithful Minister of Jesus Christ, as it occurred in the state of New-York, to illustrate the effects of a belief in this dangerous system. If it were an isolated case, there might be some excuse for those who preach such sentiments: but numerous cases akin to it might be cited; nay, it is positively certain and universally known, that it invariably leads to like results. The drunkard, in view of it, cleaves to his cups; the profane man continues to utter his blasphemies; the adulterer throws the reins on the neck of his lusts; the False Witness has no fear in giving in his base testimony; in fine, it only serves to bolster men up in their sins; and never, no never, reforms them.—Indeed I verily believe its votaries are only prevented from committing suicide by the feebleness of faith they have in its truth. Can such a system, I ask all who read this, be of God, and advance his glory? The circumstances are briefly these: a certain person who for some length of time had been carrying on an extensive business, but which had from some cause or other declined, found that he would soon be under the necessity of making an assignment of the rest of his possessions; he became greatly distressed in consequence of it; having a large family dependent on him for support. In the midst of his distress, he heard that a person was to preach, on a certain evening, a sermon on Universal Salvation. He resolved to wait on the preacher before that time, he did so, was introduced to him at the tavern where he had taken lodgings; they retired together, when the following conversation took place: "I have heard you intend this evening to preach a sermon in proof of Universal Salvation; is it so? It is, sir, was the reply. He asked again: and do you really believe it to be true? I believe it to be true, as surely as I exist, was the answer. Well sir, continued the visitor, I wish you to do your best; and if you establish the truth of it in my opinion, I will go home this night, and first murder my wife; next my children; and lastly myself; that I may be out of my misery. The preacher, astonished and confounded, besought and entreated him not to commit the dreadful act, adding as a motive to stop him, "if there is a Hell you will have the hottest place in it." Thus, this singular interview closed. Comment is indeed unnecessary; but let all take care how they despise the threatened judgments of God.

The foregoing communication appeared in the Philadelphia Baptist "Christian Gazette" of May 23. On the 2d of June I wrote the subjoined letter; waited on R. W. Cushman, Editor of the Gazette; introduced myself; stated the object of my visit, and was courteously received. Mr. C. inquired wether my Letter called in question the truth of the anecdote. I replied, that I denied the truth of the anecdote as well as the force of the reasoning. After a brief interview, I departed with the understanding that I should call on Wednesday, June 4, for an answer. On Wednesday, Mr. C. remarked, that he hesitated, in reference to the publication of my Letter, inasmuch as he thought the interests of the paper would not admit it. To this I replied, and he acknowledged, "that the interests of *truth* were of paramount importance"—to which I added, that the anecdote was false, and that the error should be corrected—that I considered i an unfavorable implication of the general character of the Universalist clergy, and calculated to prejudice the public against the doctrine of which I was a public advocate—that I was peculiarly sensitive on these points, and that I felt it my duty to stand up for the Gospel, and for the characters of my brethren who proclaim the testimony of our Lord. Mr.C. acknowledged that I was certainly right in this respect. After certifying him that my Letter *would be published*, whether it did or did not appear in the "Christian Gazette," he informed me that I should have a positive answer on Friday. On Friday I received an assurance that he would publish my communication. *Two weeks* from that day it appeared as follows:

Philadelphia, June 2 1834.

Mr. R. W. Cushman—The "Christian Gazette" of May 23, contained an article, entitled' "If there is a hell—what then?" As a believer in, and a public advocate of the doctrine of Universalism, I claim it as a right to be heard in reply, through the medium of your own columns. I predicate my right on several considerations: 1st. My respect for your character as a man and a Christian, will not allow me to assume, that you are indisposed to "do unto others as you would have others do unto you."—Should an article appear in an Universalist paper, which in your judgment was a libel on the sentiments of the Baptist denomination, you would deem a refusal to insert your reply an act of gross injustice. I wish you, therefore, distinctly to understand, that my right to appear in your columns, is predicated on my respect for your Christian character. 2d. I do not feel free to assume, that you are disposed to give currency to falsehood, and defamation. The Christian profession requires a practical acknowledgment, that *truth* only is desirable—and that nothing but truth can subserve the interests of the Gospel of Christ. Presuming, therefore, that these are your views, I shall expect a corresponding practice. My right before averted to, is based in this expectation. If my expectation is not realized, my right may be questioned. 3d. I am indisposed to allow that you would intentionally countenance and encourage any anti-Christian and of course grovelling motive to action. It is presumable that you sincerely desire to elevate the standard of morality among men—to sublimate their motives, and cause them to receive that faith which "works by love to the purifying of the heart." On this presumption, the right before referred to, is founded, in conjunction with the particulars previously noticed.

And now, dear Sir, allow me to deny *in toto*, the truth of the anecdote presented in the article in question. It *may* be measurably correct, in *some* of its features, for aught I *know* to the contrary; but it is necessary to deny it, before I can properly require you, or your correspondent to prove it. Several questions arise: Who is the "faithful Minister of Jesus Christ," by whom the anecdote was related? In what town in the State of New-York did the circumstances occur? and *when?* What is the name of the Universalist Minister? and what the name of the "certain person" who proposed committing the crimes specified? These are questions which can be readily answered, if the anecdote is not fictitious. I wish to have the matter brought fully into view. And to this, Sir, you cannot reasonably object. Allow me, then, respectfully to solicit your co-operation in this matter. Urge it upon the attention of all concerned. Inform them that it is their duty to you, to the character of your paper, and to the public at large, to answer the questions above proposed. If they do not comply with our conjoint, reasonable and respectful solicitation, suspicions will arise that they knew the anecdote to be fabulous and libellous when they caused it to be published.

But, even admitting the truth of the anecdote, in all its parts. What does it prove? Plainly neither more nor less than what the Universalists *know* to be a fact, namely, that believers in endless punishment look upon Universalism as a very licentious and wicked doctrine! Yea, so licentious do they suppose it to be, that they affirm if they believed in the final salvation of all men, they would lie, and cheat, and swear and rob, and murder, and commit suicide! This is their judgment. But we deny their right to sit in judgment on the tendency of Universalism. They have never believed our sentiments, and consequently they cannot judge experimentally. Observation furnishes them no data for their uncharitable judgment—for they will not pretend that Universalists are less moral and upright in their deportment than are their neighbors. If Universalism legitimately induces murder and suicide, why are not these effects observable in societies of our denomination? To allege that we have but a weak faith in our sentiments, is altogether gratuitous, unwarranted, and unjust. We might affirm, with equal grounds of justification, that Baptists have but little faith in the doctrine of endless punishment. They believe their children will infallibly be saved, if they die before the age of acountability. We might inquire if they are sincere, why do not believers in endless misery put their children to death? If you say, it is because they would thus expose themselves to endless torment, I answer: 1st. You allege that repentance would prevent this awful doom; and 2d. Your reply would justify me in assuming, (what indeed the anecdote implies,) that believers in endless punishment act from no higher motive than the fear of hell!

The "certain person" mentioned in the anecdote, affirmed, that if he could be convinced that Universalism is true, he would commit the crimes specified in the article. But he was entirely and totally in error. A man thoroughly imbued with the principles of Universalism would feel no disposition thus to violate the laws of God and man. Any affirmation to the contrary, coming from a disbeliever of Universalism, possesses no weight whatever—inasmuch as he who does not believe a doctrine, cannot be allowed to judge of its influence on the character and conduct of the believer. And I wish you distinctly to remember, that the "certain person" referred to, *was not a Universalist*—he was a denier of that doctrine, and a believer in endless punishment. I leave you to decide how much of Christian principle he possessed; also how much better he was, with such murderous and abominable dispositions reigning in his heart, than he would have been, if he had actually perpetrated the crimes he felt disposed to commit. According to the doc-

trine to which you hold, the hottest place in the hell you preach, is reserved for that man who harbors such diabolical feelings, even though they be not manifested in his outward conduct.

As to the charges made against Universalism by your correspondent, I have only to say, they are based in ignorance, if not intentional misrepresentation of a doctrine he knows he cannot successfully oppose. I have too much business on hand to consent to enter into a controversy with an anonymous or irresponsible opponent, but if you, Sir, feel disposed to enter the lists of amicable discussion, I am at your service. You are the editor of the "Christian Gazette," and I am one of the editors of the "Messenger and Universalist." It would be satisfactory to me to make the columns of both these papers, the media of our communications.

Respectfully yours, &c.,

ABEL C. THOMAS.

P. S —If you decline the publication of this letter, I shall expect to have it returned.

A. C. T.

The foregoing Letter, as it appeared in the "Christian Gazette" of June 20, was introduced by the subjoined editorial article:

The following communication was handed us by Mr. Thomas, one of the preachers of Universal Salvation in this city, two weeks since. We hesitated at first about inserting it, because it did not appear to us adapted to interest and edify our readers; and also because the insertion of the communication might appear an acknowledgment of the *right* which its author claims. We differ with him in our views of the character of the article on which he animadverts. The writer of that article relates an incident briefly and substantially this: A man who was in very embarrassed circumstances was tempted to commit suicide; but was deterred by his fears of the retributions of a future state. He requested a Universalist preacher to do his best to prove the doctrine of Universal Salvation; expressing at the same time the determination to rid himself of his sufferings and his life together, as soon as he should be convinced that there was no suffering hereafter: and to take his family with him. On this incident the writer takes occasion to comment; and asserts that the doctrine of Universal Salvation is of licentious tendency; and draws the inference that it can neither be a part of Divine revelation nor true. Now we cannot admit a right in every man to be heard either as the advocate or the apologist of any given sentiment, in every paper in which that sentiment is impugned. A *right* cannot of course, without criminality, be withheld. We need not say that the claim, and the admission of the right here challenged, would convert every paper that aims to warn against what it considers dangerous error, as well as to inculcate truth, into a field of battle. If a man's sentiments are *mis-stated*—if sentiments are attributed to him which he does not hold, we believe he has a right, wherever the mis-statement has been made, to claim a correction; and the same also if his character is assailed. But in the article on which Mr. T. animadverts there surely is no mis-statement of his sentiment. There are assertions on the *practical tendency* of his sentiment, in which, of course, he does not concur; but that is a point on which a difference of opinion must be expected; and surely may be expressed without the liability of arraignment, if there be any such thing as the liberty of the press or of speech. And there is certainly no imputation dishonorable to the Universalist preacher in the article. On the contrary, the writer represents his conduct on the occasion as worthy of commendation. He beseeches the infatuated man not to commit the dreadful act, adding as the expression of his view of the enormity of guilt involved in such a deed: "If there is a hell you will have the hottest place in it." Such are our views of the article, and such being our views, we cannot acknowledge the *right* of Mr. T., to occupy our columns with comments upon it.

But what we deny as a right, we have thought best to yield, in the present instance, as an act of courtesy: as we believe our readers will receive no harm from it, if they can derive no good. Indeed the communication has struck us as being itself a sad illustration of the comfortlessness of the writer's distinguishing tenet as an antidote to the disquietudes of the heart. It evinces, to us, a state of feeling very much like that of the mariner who trembles at the rising of the gentlest breeze that is adverse to his course; and is calculated to impress the observer with the conviction that the barque in which he sails cannot, however he may protest to the contrary, in his own estimation, be sound. A correspondent of the Christian Gazette communicates a very simple incident: that *a* man in a place *somewhere* in the State of New-York, in great trouble, told *a* Universalist preacher that he would kill himself, and his family too, if he could persuade him he had nothing to fear after death. "It is false!" exclaims a startled Universalist preacher in Pennsylvania.—"The man's name? the town in which he lived? the name of the Universalist minister? the time of the interview? Give us all these, Mr. Editor: I wish to have the matter fully brought into view!—Let me respectfully solicit your co operation in this matter! Urge it upon the attention of all concerned! Inform them that it is their duty to you, to the character of your paper, and to the public at large, to answer these questions. If they do not comply with our conjoint, and reasonable, and respectful solicitation, suspicions will arise that they knew the anecdote to be fabulous!!" Now we confess, for ourselves, that though we should never hear any thing further about the matter, we are unable to discover any such want of probability in the anecdote as to awaken a suspicion of fabrication, *in us:* but we do confess that if it is improbable to Mr. T. that a man would commit suicide who was relieved from the fear of consequences beyond the grave, while it is probable to him that the man would commit suicide if he believed that the act would plunge him into "everlasting burnings"—it does awaken our suspicions of Mr. Thomas's capacity for judging of probabilities. But *we* may, perhaps, be disposed to judge more favorably of the credibility of the statement of our correspondent than Mr. Thomas is, from a fact that a similar threat, and its awful execution, by one who believed in Universal Salvation, once came within our own knowledge: at least so far that we were personally acquainted with the only member of the large family of the deluded man whom he failed of taking into eternity with him.

So much for the question of fact or fable. With respect to that portion of Mr. T's communication which replies to our correspondent's statements on the practical tendency of the doctrine of Universal Salvation, we scarcely feel disposed to make any observations. Its irrelevancy appears to be sufficiently obvious to supersede their necessity.

Rejoinder.

The first paragraph of my Letter to Mr. Cushman contains a statement of the grounds on which I predicated my right to appear in the columns of the "Christian Gazette." Whoever will peruse that statement will perceive, that my confidence in Mr. C.'s willingness to walk by the golden rule of equity between man and man—my indisposition to suppose he would intentionally give currency to falsehood—and my belief that he was aiming to elevate the standard of morality among men—I say, whoever will peruse the statement referred to will perceive that these were the grounds on which I predicated the right in question. I claimed no *judicial* right, nor do I suppose Mr. C. would have been *judicially* criminal had he refused to publish my Letter. But to me it is clear, that such procedure would have subjected him to the condemnation of the great *moral law*, "Whatsoever ye would that men should do to you, do ye even so to them." This precept should be regarded as the rule of the Christian's practice, *in all cases*. I have a *right* to expect conformity thereto in all the doings of every professor of Christianity—and if such conformity "would convert every paper that aims to warn against what it considers dangerous error, as well as to inculcate truth, into a field of battle," so be it. But I do not believe it would. If Mr. C. does not claim a right to appear in the "Messenger & Universalist" as the apologist or advocate of the *Baptist* denomination, he cannot be required to concede my right to appear in the "Christian Gazette" as the apologist or advocate of the *Universalist* denomination. Mr. C. acknowledges, that "if a man's sentiments are *mis-stated*," "he has a right, wherever the mis-statement has been made, to claim a correction; and the same also if his character is assailed." Very well—but should not the same right be conceded, in cases were *falsehood* is resorted to in order to cast reproach on the sentiments of an opponent? I can discover little difference between mis-stating a doctrine, and drawing inferences as to its tendency from circumstances which have no foundation in fact. I acknowledge *the right* of any respectable man to occupy a reasonable space in our columns, in reply to any animadversion on his sentiments which may appear therein. And I shall feel grateful to any man who will specially claim said right in reference to the correction of any falsehood we may inadvertently publish.

If Mr. C. will examine the article in which the anecdote is related, he will find the broad assertion, that *Universalists know their doctrine invariably leads to all manner of iniquity*; and that consequently, those who preach the doctrine are without excuse. What is this but an impeachment of the *moral characters* of the Universalist clergy? And Mr. C. admits, that when "*character is assailed*," a right to reply through the same medium must be granted.

Mr. C. intimates that I was "*startled*" by the anecdote. If by this he means that I was *alarmed*, he is greatly mistaken. If he means that I was *surprized* or *shocked*, he as widely misses the mark. I have seen too much of the unjust dealing, not to say iniquity, of the strong opponents of Universalism, to be surprized at any "*new measure*" to prevent the spread of "the glorious Gospel of the blessed God." Indeed, the relation of incidents which never occurred, has too long held a prominent situation in the vocabulary of anti-Universalist schemes, to excite any surprize among the members of our denomination.

I am sorry to find that Mr. Cushman has thought proper to make a dark thrust at Universalism. And I hereby call upon him, as an honest and upright man, to publish all he knows about the circumstances referred to near the close of his remarks. He will excuse me for saying, that I do not credit the story to which he adverts. I do not question his veracity—but I doubt the correctness of the testimony on which he predicates his statement. If he has a suitable regard for his character, he will forthwith publish all that he knows in relation to the matter. In this case, as in the former, I ask for names, place, dates, &c. My reasons for this requirement are obvious. I do not not wish to deal in *probabilities*, when we can have *facts*. And I am disposed to hold every man accountable for the truth of statements which he may publish, until he either substantiates them, or quotes his authority.

Mr. C. attempts to ridicule the earnestness with which I called for the names of the persons referred to in the anecdote, the place where the circumstances occurred, &c. But I cannot consider ridicule a proper substitute for compliance with a reasonable and respectful request. I still hold that Mr. C. owes it to himself, to the character of his paper, and to the public at large, to furnish me with the desired information. If he *cannot* do it, he must answer to his conscience for having published as *fact* what he cannot prove. If, however, he *can* give the desired information, he might be more usefully employed than in ridiculing the presentation of a reasonable request.

Mr. C. says—"If it is improbable to Mr. T. that a man would commit suicide, who was relieved from the fear of consequences beyond the grave, while it is probable to him that the man would commit suicide if he believed that the act would plunge him into 'everlasting burnings'—it does awaken our suspicions of Mr. T.'s capacity for judging of probabilities." In reply, I grant that he who feels a desire to commit suicide, and is prevented only by the fear of hell, would perform the deed were his mind "relieved from the fear of consequences beyond the grave," *provided*, however, that *he still retained the desire to take his own life*. But, as I stated in my Letter, "a man thoroughly imbued with the principles of Universalism would feel *no disposition* to commit suicide. Universalism does *more* than 'deliver from the fear of death.' It fills the heart with love to God, with a spirit of gratitude and contentment, with a spirit of humble resignation to all the allotments of Divine Providence. But Partialism produces contrary effects. A belief in endless punishment is calculated to induce despair, insanity, suicide. Such are its *probable* fruits, and such are its *actual* effects. Should Mr. C. desire me to undertake the labor, I pledge myself to furnish him *the names of 100 persons who have been driven to insanity and suicide by the preaching of hell-torments!* I hope he will desire me to redeem this pledge. He will then be enabled to judge of *probabilities* in connexion with *facts*.

In conclusion I may remark, that I am at Mr. C.'s service, so soon as he thinks proper to accept my proposal for an amicable discussion of our differences in sentiment. I very much desire to address the Baptist denomination through the columns of the "Christian Gazette." A. C. T.

Married,

In Danbury, Conn. on the 12th inst. by Rev. A. Case, Rev. FORDYCE HITCHCOCK and Miss CAROLINE JENNINGS.

LIKE WHAT IS LIFE?

BY R. H. WILDE.

My life is like the summer rose,
That opens to the morning sky,
But ere the shades of morning close,
Is scattered on the ground to die.
But on that rose's humbled bed,
The sweetest dews of night are shed;
As if she wept such waste to see—
But none shall weep a tear for me.

My life is like the autumn leaf,
That trembles in the moon's pale ray
Its hold is frail—its state is brief—
Restless, and soon to pass away.
Yet ere that leaf shall fall and fade,
The parent tree shall mourn its shade:
The winds bewail the leafless tree—
But none shall breathe a sigh for me.

My life is like the print whose feet
Have left on Tempe's desert strand,
Soon as the rising tide shall beat,
This track will vanish from the sand.
Yet, as if grieving to efface
All vestige of the human race,
On the lone shore loud moans the sea—
But none shall e'er lament for me.

ABON-BEN ADHEM AND THE ANGEL.

BY LEIGH HUNT.

Abon-Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a lilly in bloom,
An angel, writing in a book of gold,
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And, with a look made of all sweet accord,
Answered, "the names of those who love the Lord."
"And is mine one?" said Abon, "Nay; not so,"
Replied the Angel. Abon spoke more low,
But cheer'ly still and said, "I pray thee, then,
Write me for one that loves his fellow men."
The angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blest,
And lo! Ben Adhem's name led all the rest.

THE SEASON.

The seasons present to the contemplative lover of nature scenes of no ordinary interest.—Who can behold their beauty and order unmoved? Who can pass by the wonderful organization and surprising harmony of the brief period which we term a year, without experiencing the deepest emotions of admiration, and at times blended with a strange and not unwelcome feeling of sadness?

Much has been said and sung upon this most sublime theme, but it has lost none of its interest. The Seasons still roll their silent round, as pleasing, as sad, and as harmonious as ever. They have continued on in their unbroken order, since the time when the morning stars sang together at Creation's birth, and will move on in the same silent grandeur until "the Heavens shall be rolled together as a scroll, and the elements melt with fervent heat." But the Seasons present no stronger claim to the attention of man, than from the affinity they bear to his own strange and evanescent existence. Emphatically may they be termed a faithful emblem of the human life.

Like the fleeting year, life hath its Spring-time. The young heart bounds with joy, and dilates with blissful anticipations. His bosom glows with warm emotions, and the "streamlet of his affections" gushes forth, unimpeded by the barriers of dissimulation or distrust. Knowing no guile, he looks for none in others, but esteems all mankind as the happy brethren of one harmonious family. He listens with credulity to the soft whispers of hope, and trusts that all which it promises it will as faithfully perform. Life appears to him "a glorious garden, —above, all sunshine, and beneath, all flowers." But the golden hours of childhood and youth roll swiftly away, and bring him to the meridian of manhood—the Summer of life.

Manhood opens before him new scenes and situations. Cares and the business of the world gather round him, and the pursuit of pleasure yields for a while to the severer duties of life.—Still he hopes; and from the turmoil of perplexities and anxieties, he forms golden plans of future enjoyment, and looks forward with fond anticipation to the evening of life, when the troubles of the world will no longer agitate his quiet repose. But the vigor of manhood passes, and the Autumn of life gathers round him.

He now turns a retrospective glance over the buried years of his life, and they appear like the mists of the morning. How have the bright dreams of his fancy been realized? Where are those enjoyments which his youth-time and his early manhood painted? the clear skies and the calm sunshine of hope? Ah! the world has proved to him but too truly "*a fleeting show.*" The sunlight of hope has vanished before the dark storms of reality. He has seized with eager grasp the extended hand of friendship, but it has sent back an icy chill to his heart. He has knelt at the smiling rill of pleasure, but it has receded from his lip. He has grasped the bauble of wealth, but it proved a hollow treasure. He has grasped at every rose-bud of earthly bliss, and a thorn from each has stung him:—and his drooping heart is covered with the withered foliage of his brightest hopes. Soon his gloomy autumn passes, and old age—the cheerless Winter of life—closes o'er him.

Dark is now his existence. Storms encompass him. The fountain of his affections is congealed. Life becomes a dreary burden to itself, and his cold heart yearns for its colder resting place. For a while the flame trembles in its socket, and then goes out in darkness.

Thus have we contemplated the Seasons, and thus the affinity they bear to the life of man.—And do they teach no lesson? Indeed, every thing in nature is rife with a moral. The little rill, as it pursues its silent course to the ocean, may admonish us that life is thus passing on silently and imperceptibly to the great ocean of eternity. The rose-bud smiling on its fragile stem, may remind us that thus are the flowers of life, frail and perishing. But the Seasons are the most faithful monitor. They remind us, as they wheel their silent round, in a language too plain to be mistaken, that *Life hath its Seasons, and that they pass away!* Let us then give heed to their lesson, and profit by their instruction. Let us be admonished that youth is the seed-time of life, and that "what a man soweth, that shall he also reap:" and let us sow abundantly of the rich seeds of virtue and knowledge. Thus will our Spring-time be rendered profitable and delightful—our Summer will bear pleasing testimony to our labors—our Autumn will be redolent of fruits—and the fireside of our Winter will be cheered and enlivened by the treasures of the mental store-house—the Granary of the Soul.—*New-Yorker.*

A WALK IN THE GRAVE YARD.

On one of those melancholy evenings in the beginning of autumn, when the withering rose, the dropping leaf, and whitening fields proclaim the decline of the year, I passed a short time in a neighboring grave-yard. In wandering about, and musing awhile on the destruction and desolation attending it, my mind was prepared for solemn contemplation. On entering the yard it seemed like stepping back into antiquity, and losing myself in the crowd of those whose spirits have long since fled, and whose bodies are now mouldering in the silent shades of oblivion. I passed thoughtfully along from one stone to another, reading epitaphs, till I came to the mound that covers the remains of a lovely female of my early acquaintance. No stone is raised to mark the spot where the maiden sleeps; no inscription tells her virtues and kind affections; yet, they are deeply engraved on the hearts of those who had the pleasure of an acquaintance with her. While I was gazing on this spot of earth, numerous were the thoughts that thronged back upon my memory.

Her bright eye grew dim—her soft cheek grew pale—her lovely form faded away and none could explain the cause. She was like some tender plant, the pride and beauty of the garden; beautiful in its foliage, perfuming the air with its fragrance, but with a worm consuming its root. As the dove clasps its wings to its side to conceal the arrow that has pierced its vitals—so did she, to hide from the world the pangs of wounded affection. There is a remembrance of the dead on which we dwell with melancholy delight. It covers every defect, buries every error. From its peaceful bosom springs nought but fond regret and tender recollections. But the grave of those we loved; what a place for meditation! The history of their virtues and gentleness, of a thousand endearments lavished upon us, becomes fresh as if it were the record of yesterday. Such thoughts bring a cloud over the bright hour of gaiety, and diffuse an irresistible sadness of the soul; yet, who would exchange them for the songs of unbridled mirth or the bursts of revelry. They prepare the mind for the scenes of death. In turning away from this spot of earth, my mind at once darted its flight to the azure vaults of heaven, there I imagined her joining her melodious voice with cherubim and seraphim, in the praise of the Most High.

Passing onward, I came to the grave of my aged grand parents. Here, thought I, repose the remains of departed worth, of Christians and philanthropists. Their abode is a peaceful one. From it arises a moral exhalation which perfumes the air with its sweetness and infuses into the desponding bosom animation.

Oft when the sun is about to sink into the western wave, when nature is clad in her robe of melancholy, let me wander to these hallowed tenements of mortality, and reflect on the virtues of those whose bodies are mouldering here, and whose spirts have fled to that blissful region where the weary are at rest. In so doing let me receive instruction, copy their precious examples and imitate their holiness.—*Independent Messenger.*

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